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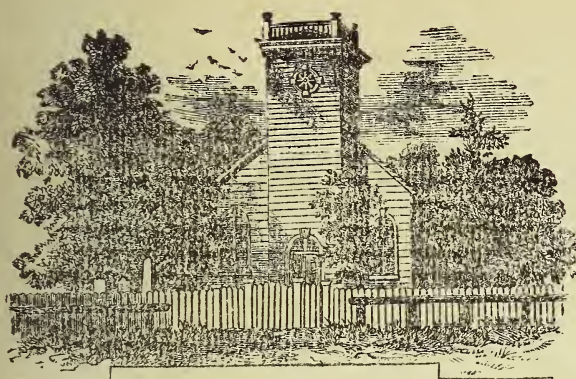




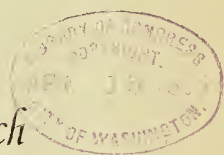


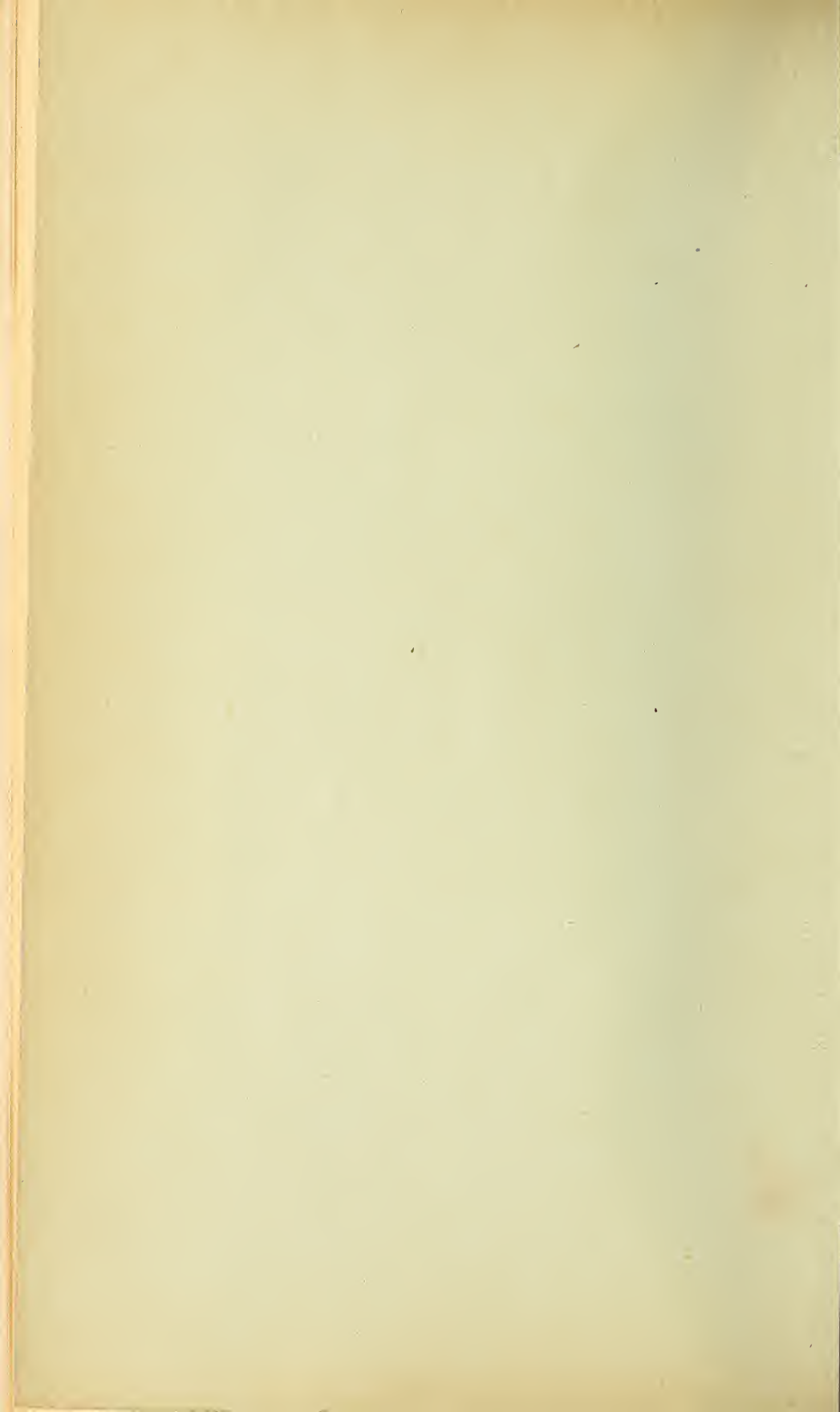






The Founding
of the
Episcopal Church
in
Dutchess County, New York.
1755---1895.









TRINITY CHURCH, FISHKILL, 1895.

THE FOUNDING
OF THE
EPISCOPAL CHURCH
IN DUTCHESS COUNTY,
NEW YORK.

AN ADDRESS

Delivered November 29, A. D., 1894,

BY THE

REV. HORATIO OLIVER LADD, M. A.,
RECTOR OF TRINITY CHURCH,
FISHKILL, N. Y.

PUBLISHED BY REQUEST.

TIMES PRINT FISHKILL.



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INTRODUCTORY NOTE

BY THE RT. REV. HENRY C. POTTER, D.D., LL.D.,
BISHOP OF NEW YORK.

Any man renders a substantial service to his fellows and to history who gathers the memorials of our parish Churches and preserves them in permanent form. My friend and brother, the present rector of Trinity Church, Fishkill, the Rev. Horatio O. Ladd, has done more than this; for he has grouped his materials with singular felicity, and touched them all along, with the charm of a picturesque and interesting narrative.

The period covered by these records is one of the most eventful in American history; and the planting and growth, amid manifold and grave obstacles, of the Church in Fishkill is a monument of Providential ordering and of brave and unselfish service. Paul has planted and Apollos has watered, but God has given the increase, and to Him be all the glory!

H. C. P.

Diocesan House, New York,
Feast of Annunciation, A. D. 1895.

The following resolution, offered by the Rev. P. C. Creveling, was unanimously passed at a meeting of the Clericus of the Highlands, January the 15th, 1895.

“Whereas, it has been our privilege to listen this afternoon to the reading of a paper which deals largely with the early history of the Church in this diocese, particularly in that portion of the same whose ministers are members of this Clericus of the Highlands; and whereas, we appreciate its merits and realize the importance of preserving and imparting such information as it contains, therefore be it resolved:

That this Clericus respectfully ask of our brother the Rev. H. O. Ladd, his consent to the publication of his essay, and that the Chairman of the meeting is hereby instructed to appoint a committee of this body, of which the author shall be Chairman, to have the same printed and bound at the expense of this Association.”

Whereupon, the Chairman, the Rev. Archdeacon Thomas, D. D., appointed the Rev. H. O. Ladd, A. T. Ashton, Thomas Burgess, Rufus Emery, Francis Washburn.

L. R. Dickinson, Secretary.

III

TRINITY RECTORY, FISHKILL, N. Y.,

January 15, 1895.

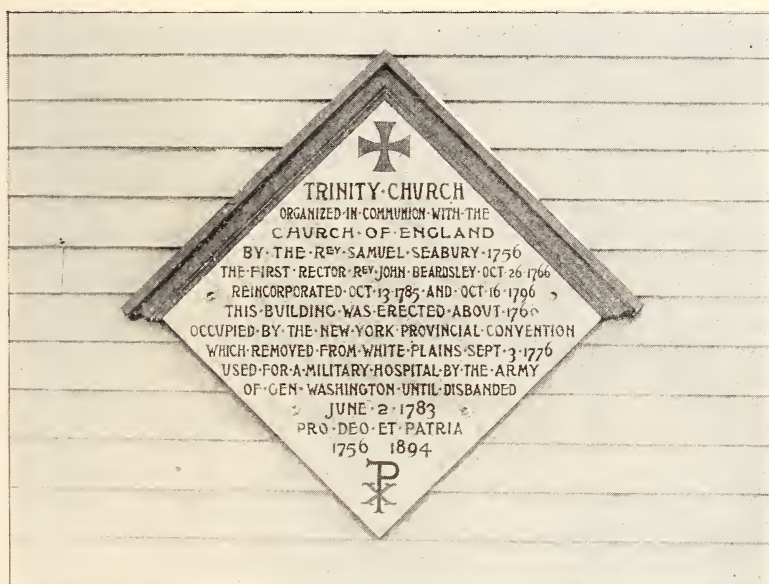
Dear Mr. Ladd,

The Clericus of the Highlands has directed us to thank you for your excellent paper on the Founding of the Episcopal Church in Dutchess County, to which we have just listened with so much pleasure, and to ask that you allow us to publish it in pamphlet form.

Very Sincerely Yours

A. T. Ashton,
Thomas Burgess,
Rufus Emery,
Francis Washburn.

Entered according to act of Congress
in the year 1895, by H. O. Ladd,
in the office of the Librarian of Congress,
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MEMORIAL TABLET, ERECTED 1894.



The Anglican Catholic Church was first established in Dutchess County, in the Province of New York, by the founding of Trinity Church Fishkill, as declared by the historic tablet, the gift of James E. Dean, Esq., of Fishkill, N. Y., erected to-day over the door of this ancient edifice.

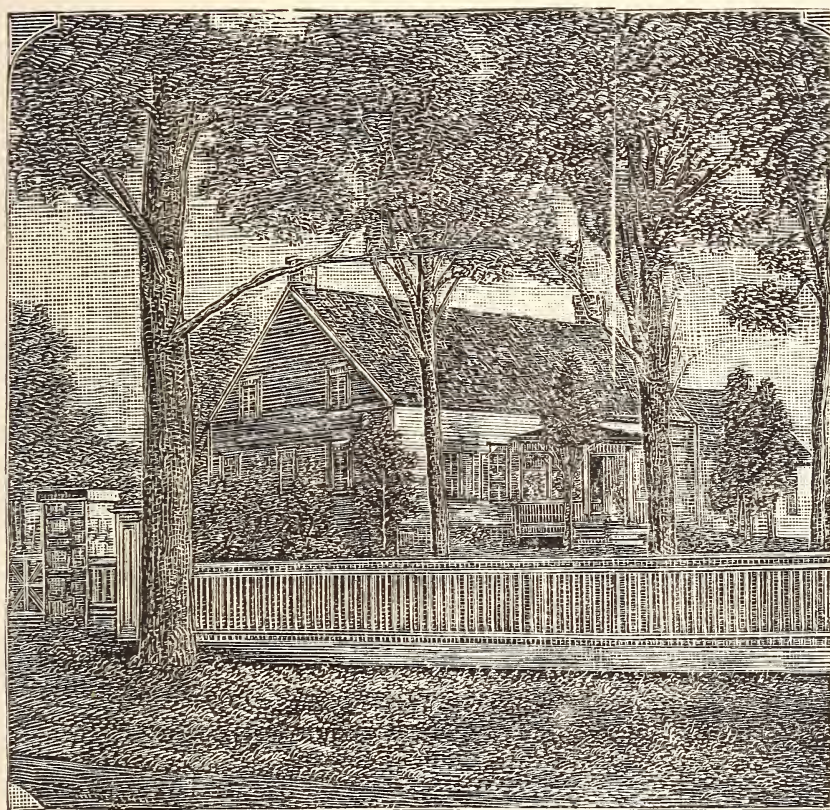
Its inscription is the subject of this memorial address, which is a humble effort to fill in some measure the blank pages of the record of Trinity Church, for the first thirty years of which even the traditions of nearly one hundred and forty years in this community, have given no account. It aims to establish from several widely separated and remote sources certain interesting facts concerning the earliest and most trying years of Episcopacy in this vicinity, in which the Church was true to the principles of her faith and name.

Early in the summer of 1755, a clergyman of the Church of England and a missionary of the Venerable Society for the Propagation of the Gospel in Foreign Parts, entered the village of Fishkill. He wore a three-cornered hat and small clothes and top-boots, and rode well a strong sorrel horse, with his saddle bags strapped to his saddle. He was about fifty years old, strongly built but not tall, and had a countenance which was intelligent and kindly, and bore the marks

of decision and firmness. He had come thus a distance of eighty miles, over the thickly wooded island of Manhattan, in a bad season for traveling, and over roads deep with mud. An entire stranger to this region, he would probably have entered the village by the old Post road, through Cold Spring gap, and as near the mountain, he turned his horse down this valley, we may look with his eyes upon the few houses that in the year 1755 constituted this settlement past which he rode to his destination in its lower part.

On his right was a house, long and low, but larged roofed, with a piazza. He may have stopped to ask about its owner, and been gladdened by the name, familiar to him even in this distant mountain-girt valley; for Cornelius Van Wyck, who had built this mansion, had left St. George's parish in Hempstead, twenty-two years before, in 1733, had purchased 959 acres of land of Madame Brett, on the Cold Spring road, built this house, and was still here to welcome this missionary from his former townsmen in Long Island. He was under the roof of the since famous Wharton house, celebrated in Cooper's "Spy."

The road then ran on close to the site of another house, where Richard Southard lived, and where, in a few years, Richard Rapelje, Esq., built his statelier home, the homestead afterward of Isaac E. Cotheal, Esq., and now of Mr. William T. Blodgett, all of whom, except Mr. Rapelje, are numbered among the faithful vestrymen of Trinity Church.



HOUSE OF CORNELIUS VAN WYCK.



Beyond the meadow, on the brow of this low plateau, on which Trinity Church stands, was the house of Robert Brett, son of Madame Brett, with a farm of 650 acres, extending to Osborn hill, on the north side of the main road. A little farm house stood on the present site of Trinity Rectory. There was no other building till the traveler reached the old stone Dutch Reformed Church, which had been built twenty-four years before, in 1731. Near where now stands the house on the corner of the Wappingers Falls road and Main street, was the small house of Abraham Smith, long afterward the birth-place of the donor of the historical tablet we have erected to-day.

Farther down, our missionary passed a country tavern, on the vacant lot, where its successor, the Union Hotel, was burned, below the brick block of stores. He looked back and saw on the south side of Main street, only the Baxter house, opposite the Dutch Reformed Church, now represented by the dwelling, at the corner of Broad and Main streets. Somewhere also, in the direction of Broad street, amid far extending acres, bordering on the farm lower down, which he was trying to reach, a farmer named Rosacranze had his house. But as he rode on, this tired traveler saw where Stephen Purdy lived, opposite the lot on which the old brick bank now stands. Near by was a little school house, on the same side, and the store and house where now Isaac Cary resides. He could see also William Van Wyck's dwelling, on the east side of the road that led up that hill, the cutler's

shop of J. Bailey, on the north side of Main street; and, perhaps, the house and tannery of a Dutchman named Tryce. Further down was the house of John Bailey, the ancestor of H. D. B. Bailey, Esq., whose writings on old Fishkill and its romance are so entertaining and instructive.

But on the east side of the road which turned south and ran into an older road, still traceable along Dingee Mountain, was the house of Johanus, or Jacobus, and perhaps also of Henry Terbus, where now is the mansion occupied by Lewis B. White, Esq.

Here, our interested but perhaps wearied missionary, in whose mind a thousand thoughts revolve prophetic of the events and scenes we present to-day, will probably pass the night, for he will be among friends, who have invited him to come into this little village of thirteen or fourteen dwellings only, besides a church, a tavern and a school house.

But Fishkill was a township in the precinct of Rombout, which, as we shall find, was much more populous than this its central village would indicate.

We have thus sketched the probable route and quite veritable impressions of the Reverend Samuel Seabury, M. A., on the first known missionary visit to Dutchess County of an Episcopally ordained clergyman. He has been invited here by Messrs. John Bailey and Thomas Langdon, Esquires, in their public character of Church Wardens. These were territorial parish officers appointed by the Governor, under the Vestry



VIEW IN THE GAP FROM OLD FORTS NEAR FISHKILL.



act of 1683, in the Colony of New York. But this invitation had been also at the request of a number of other persons in sympathy with the Church of England. Some of them, like Mr. Cornelius Van Wyck, had moved from Hempstead into Dutchess County as early as 1732 or 1733, and thus we can trace the influence that selected the rector of that parish to found the first Episcopal Church in Dutchess County.

The history of Churches largely depends on the character of those who as the appointed ministers of Jesus Christ establish them and instruct their members in the truth. Mr. Seabury was overshadowed somewhat by the more conspicuous life of his very distinguished son, the Rt. Rev. Samuel Seabury, D.D., of Connecticut, the first Bishop of the Protestant Episcopal church in the United States. It is appropriate, therefore, that we give our attention to the life and work of the Bishop's father whose relation to the founding of the Church in Dutchess County, has not been generally understood in this vicinity.

The Rev. William H. Seabury, D. D., of New York, thus writes of his quite remote ancestor:

"It is not so very remarkable that some confusion should be found in the later records of earlier days in your parish. Especially, as the most conspicuous Samuel Seabury was the Bishop, and the next most conspicuous was my father. * * * There is to-day an impression in some quarters that the present Rev. Seabury's name is Samuel, that he has been rector of the

Church of Annunciation for a half-century or so, and that he is the son of the Bishop, if not the Bishop himself. People remember a name in some connections, and they sometimes unconsciously overlook the lapse of time: and besides, the more eminent is apt to overshadow the obscure."

BIOGRAPHICAL SKETCH.

The Rev. Samuel Seabury's ancestors were of Portlake, Devonshire, England. He was born in Groton, Conn., in 1706. His grandfather was a noted physician and surgeon of Duxbury, Mass., his father, John Seabury, a Congregational deacon at New London, and his mother, Elizabeth Alden, was a grand daughter of John Alden, of the Mayflower. It was at a time when one could measure some disastrous results of the religious excitement brought about by the teaching of Whitfield and Tennant and others, that Mr. Seabury, while yet a young man, was licensed to preach by the Congregationalists. He was, however, never ordained by them as a preacher.

About this time he married Abigail Mumford, who was the mother of Bishop Seabury, and died in 1831. She was related to Dr. Mc Sparran, an Episcopal clergyman, and rector at Narragansett, Tower Hill, R. I., and by him Mr. Seabury's inclination to the Episcopal ministry was strengthened. This had begun while Mr. Seabury was at Yale College, during the angry strife and confusion that arose over the announcement by Dr. Timothy Cutler, the President of the College, that he had become a Churchman.

Mr. Seabury, in order to pursue his studies more quietly, transferred his connection to Harvard College, where he graduated in 1724. In 1730 he went to England for Holy Orders, bearing a letter of commendation from the Rev. Dr. Cutler, then rector of Christ Church, Boston, and the Secretary of the Venerable Society, and also one from Dr. Mc Sparren. He is described in this recommendation by Dr. Cutler as "a person who upon true and regular conviction, is come into the bosom of our excellent Church, and now humbly desires a mission from the Society in her service."

Dr. Mc Sparren wrote of him, May 20, 1730. "Mr. Samuel Seabury was educated at the Seminaries here, and did for some time preach to the Dissenters, by whom he is well reported of for a virtuous conversation. He has for sometime past conformed to our Church, and manifesting a desire of going upon the Society's mission, I thought it became me to encourage a person of his merit by recommending him to the Society's notice."

Mr. Seabury was ordained by the Bishop of London, and on August 21, 1730, he received an appointment as missionary of the Society to New London, Conn., opposite his native town of Groton. During a stay of over a year in England, he preached some notable sermons, two of which were printed and one is still preserved. Having received his second ordination as priest in 1731, he returned to this country in 1732. For ten years he was a diligent, able and suc-

cessful minister, as rector of St. James' Church, New London, showing in his sermons "a firm grasp of the subjects treated and a vigorous common sense."

Mr. Seabury was called to the rectorship of St. George's Church, Hempstead, Queens County, L. I., in October, 1742, and was "inducted by mandate of the Hon. George Clark, Esq., Lieutenant Governor of said Province, December 10, 1742, into personal and actual possession of the Parish Church of Hempstead; of all the Rights, Glebes, and Rectory thereunto belonging. On the 13th of February, 1743, he declared his unfeigned assent and consent to all and everything contained and prescribed in and by the Book of Common Prayer, and Administration of the Sacraments, and the other Rites and Ceremonies of the Church, according to the Church of England, together with the Psalter and the Psalms of David, pointed as they are to be sung or said in the Churches, and the form and manner of making, ordaining and consecrating of Bishops, Priests and Deacons."

Thus Mr. Seabury was not only a thorough Churchman, but he was also one whose ministrations were very much esteemed. His services were sought for in all directions, and he improved every opportunity to extend the influence of the Church. He carried these into all parts of Queens County, east of Jamaica. His congregation increased in numbers. He went to Huntington and to Oyster Bay at regular periods, extending his rides so that he could not return the same day.

In 1746, he reported to the Venerable Society: "I have baptized many adults and a vast many children since my mission at Hempstead, many of whom have grown to years to join in public worship. It is a genuine work of charity to give them Prayer books."

The adherents thus made to the Church, were for the most part, constant and steadfast, though living in the wildest outbreak of religious enthusiasm then caused by many of Whitfield's followers.

The Vestry of St. George's Church sent the Missionary Society a special letter of thanks for his appointment.* It was to be expected amid so much intolerance and bitterness prevailing on religious matters, that Mr. Seabury should be assailed. A preacher at Huntington declared that he was "a destroyer of souls and a hinderer of Christ's work." Mr. Seabury's reply was gentle and forbearing. The man then challenged him to a public discussion of their different religious systems. He replied, "I have no leisure for controversy nor delight in it. My great desire is to prosecute the commission and command of our Lord as given in Luke 24:47. 'That repentance and remission of sins should be preached in His name among all nations.'"

In one of his letters, Mr. Seabury says: "The Church in the Province of New York is to-day

* Samuel Seabury his son, afterward Bishop Seabury, was but fourteen years old when his father took the parish at Hempstead, but in 1748 he was training for his notable ministry, and though only nineteen years old, was appointed as catechist for Huntington.

militant, being continually attacked on one side or the other: sometimes by the enemies of Revelation, at other times by the wild enthusiasts, but in the midst of these, true religion gains ground," That Mr. Seabury's work was not for money so much as doing good in his Master's name, is evident from the fact that he received a salary of but £50, from the Venerable Society. And, though he had a rectory, he was obliged from 1754 to 1763 to conduct in it a school for boarding pupils at an advertised rate of £30 per annum. He had for a library a grant of £10, and most gratefully records what seems strange to us, after the experience by our nation of the horrible effects of lottery gambling for a hundred and fifty years, that he had won \$500 by a lottery ticket, which was a common and lawful investment in those days. The rectory in which he dwelt, and which was erected two years after he went to Hempstead, was in the style prevalent at that time in Long Island, a story and a half high in front, with a roof of a single pitch sloping down to one story in the rear. The ceilings were low both on the ground floor and above. There were four rooms with a hall between and a kitchen behind, and three or four rooms above. In this he lived with his family consisting of his wife and seven children.

This rectory cost £74-5s.—or less than \$400. It was from such a parish and home and work that he had been invited to extend his missionary labors into Dutchess County, and had made the journey in the late spring or summer of 1755.

THE FIRST SERVICE OF TRINITY CHURCH.

It will seem perhaps presuming on your faith in human veracity for me to tell you the story of the first service of our Church in Fishkill, one hundred and thirty-nine years ago, of which I believe, there has hitherto been no record or reliable tradition known by our citizens. But what I shall now tell you comes from so good an eye-witness and participant in them as this venerable man, whom I have thus set before you in some of his personal traits and history, and who was the founder of Episcopacy in Dutchess County.

By that good Providence who brings good out of evil, there has been preserved an old pamphlet of eighteen printed pages, of which only two copies, and one of these an imperfect one, are known to exist. Happily my inquiries have brought to light this forgotten publication, and from it I am able and permitted by the Rev. William H. Seabury, D. D., the honored descendant of this godly man, with the aid of many other allusions to these events in other books and writings, to make a true and unquestionable narrative of the transactions so interesting and important to us who worship here in Fishkill, as inheritors "of the faith once delivered to the saints."

It so happened that an anonymous letter, of date April 19, 1756 was published about 1758, making an acrimonious and abusive attack upon this missionary rector of Hempstead, for his intrusions with liturgical services and the teachings of

the Church of England into Dutchess County. This drew out the good tempered but convincing reply of the Rev. Samuel Seabury, which was printed in 1759, under the title given here verbatim, with its two errors in printing:

“A modest reply to a letter of a gentleman to his friend in Dutchess County, lately published by an anon-i-mous writer. By Samuel Seabury, A. M., Missionary from the Society for the Propagation of the Gospel in foreign parts.

Est stulti accusare alterum p-a-ccati cujus ipse est conscius. New York: printed in the year MDCCLIX.” *

The facts I take from the pamphlet are there given incidentally not in any form of consecutive narration.

* Mr. Seabury in his pamphlet vigorously arraigns “the contention manifestly raised by a virulent spirit, gone forth and watching opportunities to strike some deadly blow, to wound and destroy if possible, the particular and general character of the missionaries, whose frequent attacks from hands known and unknown the missionaries have borne with a truly Christian meekness. If they do not however exert themselves with more than primitive zeal and industry, they are then represented contemptible and unworthy of notice. But if they exert themselves and by zeal and diligence, meekness, humility and charity draw the attention of the public and thereby recommend the Church, they pursue the base designs of unnecessary separation and most unchristian contention in the land.” The Honorable Society also is defended by the author against such attacks “as a corporation not less ingenuous and open in their universal conduct than any corporation in Christendom, manifested in their submitting every transaction of their body to the examination of the Public.”

“Nor is it strange that the Honorable Society, composed of gentlemen, both clergy and laity, of the most refined taste and sentiments and well able to distinguish, should see the spirit and give themselves time to believe the clamor of this sort of writers: nor yet is there the least foundation for this base insinuation of the Society, who never fail making the most strict inquiry into every complaint of their missionaries: and this gentleman's charge against the Society can justly amount to no more than this, that they will not condemn their missionaries unheard upon the bare word of their accusers.”

Judge Terbus with whom, because of his evident prominence in receiving and aiding the missionary, we left Mr. Seabury after his long journey, with the assurance that he probably entertained him, was a man of note in this little village and in Rombout precinct. His brother Captain Henry Terbus, was the assessor of Dutchess County in the year 1752. We cannot dispute therefore the reliability of Mr. Seabury's printed statement that this County in 1755 had a population of about 10,000. It consisted of the precincts of Rombout, Poughkeepsie, Rhinebeck, North East, Crum Elbow, Beekman and Phillips, and extended fifty miles in length and twenty in width on the east side of the Hudson.

The persons assessed in Rombout were	292,
in Poughkeepsie	153,
in half of Crum Elbow	190,

	635;
one tenth of these being single	63,

left heads of families	570,
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which at five each and the addition of

the sixty-three single persons made	2913
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souls in the three precincts in which it was proposed to establish this one Episcopal Church and missionary. For this population there were but three regularly ordained and accepted ministers of any regular Christian body. There was a Presbyterian, whose meeting was not large and who was meditating removal on account of insufficiency of support, an Anabaptist with a very

small following, and in 1758, a young gentleman, a candidate for the Dutch Church of Poughkeepsie and Rombout.

These statements may well explain what seems incredible concerning the large congregation that on the Sunday following his arrival gathered to the Episcopal service conducted by Mr. Seabury. His coming had been made known in Rombout Precinct and probably far beyond it. The house of Capt. Terbus was the appointed place of service. It was much crowded, though the Dutch minister, Rev. B. Meynema, the second pastor of the Dutch Reformed Church of Fishkill, showed more than the usual courtesy of those times among Christians of the Province of New York. * He gave the use of his Church in the latter part of the day, but "preached that same day at the Fishkills and continued long in the Church," having with true Dutch steadfastness to duty held his afternoon service. Pastor Van Nist, whose tombstone lies against the back of the Dutch Church with the record of a pastorate of only two and a half years, granted the same privilege on subsequent visits of Mr. Seabury.

* The following illustrates the spirit which was manifested in the King's College controversy and is in marked contrast. A dissenter wrote from New Jersey, June 3, 1752, in a letter published in the New York Mercury Newspaper of June 4, 1753.

"O that the ministers of the gospel in your parts would excite the people to banish that rag of the whore of Babylon the Church of England out of your country."

"This pious minister was inspired by the fact that the charter of King's College required the President to be a communicant of the Church of England, though a liberal institution and governed by Trustees of other Christian bodies, 'first men of figure and character.'"



INTERIOR OF TRINITY CHURCH, 1894.



Several rooms in the Terbus house were filled and also the shed extending the whole length of the house, at the first Sunday service, in which Mr. Seabury says "I could not be conveniently heard."

"We waited long in the afternoon," says the Episcopal missionary, "for the benefit of the Dutch Church, which we had the favor of very obligingly, when Divine service in the Dutch Church was ended: and so late was it when we entered the Church, that it was with difficulty I could conclude my sermon for the approach of night."

There was no attendance on the Episcopal service by the Dutch people "from necessity," as Mr. Seabury's opponent says, after their regular morning service of sound doctrine from the Synod of Dort, the intermission exercise of catechizing and the afternoon service of precept and exhortation which those Dutch brethren were expected at that time to receive with docility and faith. The traveling was difficult and the roads heavy in Rombout Precinct and along the Hudson further north. And yet at least a hundred were present at the Rev. Mr. Seabury's two services held on week days, "when people do not so readily leave their business," in private houses, and probably not less than 300 were gathered on Sunday in the service in the Dutch Church, since that is the number stated to have been there and also in his service March, 1759, "in the judgment of some of the most discerning." Mr. Seabury himself says:

"It is well known that when I preached in the same place on the Sabbath in June, 1757, the congregation was no less crowded than at the first time in 1755."

So we have an aggregate attendance of 600 persons at four services, two of which were on week days, in the six days of this first visit at Fishkills, and of 300 at each of his subsequent services in 1757, and also when the Presbyterian minister preached in his own meeting in 1759.

The different persons thus attending in these successive alternate years, showed a remarkable interest and sympathy with the Church of England services in the vicinity of the little village of Fishkills with its fourteen houses. But this was not strange, since in the Colony of New York alone at that time, and as early as 1759,* the Episcopal Church was established by law in four Counties and no other "Profession" had any legal establishment in the Colony; though a religious establishment of Congregationalism was being strongly contended for at this time in Connecticut.

* In 1683 New York had one minister, Richmond two, Westchester two, Queens two, who were appointed by the Governor, Council and Representatives and inducted by the Governor.

In 1697 there was but one Church of England Church in New York City, one in Boston, one in Philadelphia, one in Fort Ann near New York.

In 1706 there were given by Queen Ann to the Churches in New York, Jamaica, West Hempstead, Rye and Staten Island each, one large Bible, one Prayer book, one book of Homilies, cloths for the pulpit and communion table, one silver chalice, one silver paten.

In 1745 there were twenty-two Episcopal Churches commonly filled with hearers.

Reports of the V. S. P. G.

The house of Mr. Terbus was probably the one destroyed by Dr. Bartow White, who owned the premises now the possession of Lewis B. White, so that the roof which first sheltered the worship of Trinity Church communicants has undoubtedly perished, but its site may yet be surely marked if Captain Terbus and Judge Jacobus Terbus were of the same family and resided in the same house.

The Reverend Samuel Seabury, by stating such facts as the above quite effectually applied his Latin quotation on the title page of his pamphlet to his accuser. "*Est stulte accusare alterum peccati, cujus ipse est conscius.*" For this anonymous writer said of Mr. Seabury in the letter referred to "that the people went out of curiosity to hear him," "that the Dutch and Presbyterian ministers were both providentially absent that day," and "that by far the greater part that heard him that day determined they would never go out of their way to hear him again."

* "I stayed six days and preached four times to large assemblies," says the able and modest missionary, and he stayed to good effect.

Bartholomew Nixon, who was well informed as to ministers and churches in this County, and whom Mr. Seabury quoted for the authority of his statements, discoursed with Mr. Seabury to

* In Fishkill and vicinity were living at this time beside those already mentioned, Col. John Brinckerhoff, Abram Brinckerhoff, Gen. Jacobus Swartwout, Peter Montfort, Goris Storm, and members of the Van Cortlandt, Phillips, Ver Planck, Beekman and Livingstone families.

convince him that Dutchess County was a place "proper to recommend to the charity of the Society." * * * "that if a clergyman of ability, modesty and virtue could be procured to officiate at stated times at the Fishkills, Rombout Precinct, Poughkeepsie and that part of Nine Partners, or Crum Elbow, bounding on the Fishkills and Poughkeepsie, a considerable Church would be gathered, and that from there he believed the clergyman would have occasional calls to other parts of the County."

The responsible persons thus interested said that "they would purchase a glebe and build a Church could they be assisted in the support of a minister."

It does not appear whether Mr. Seabury baptized on this journey any adults or children, as as he did on subsequent visits, but otherwise greatly encouraged, he returned to his parish at Hempstead, having fully reported to the Venerable Society their condition. He was directed by the Society "to take these poor people under his charge and do them what good services he can consistent with his more peculiar care." The Society at the same time promised "to send a minister among them when they should build a Church and purchase a glebe for his support."

Before this was accomplished, Mr. Seabury made similar visits to Dutchess County in 1757, 1759 and 1761. In 1757 the efforts at building a Church were fully reported to him by Judge Terbus and others, and he baptized one child of German Lutheran parentage. In 1759 he found

the Church people "attentive to Divine worship and very deserving of having it continued to them." In 1761, in a journey to Dutchess County, he preached two sermons to very crowded congregations, and held services on three week days, and then he baptized one adult and thirty-three children. This was Mr. Seabury's last visit before his death. But he had in these several journeys visited Poughkeepsie, Fishkill Phillipsburgh, Nine Partners, Rombout, Beekman's Precinct and Crum Elbow. Mention of these places is made in his papers, but probably other settlements were included in the list of this veritable circuit rider of the Anglican Church in the middle of the eighteenth century in the British Colonies of America.

Mr. Seabury went to England in June 1763 for surgical aid and returned the next year, "a sick and dying man." His life ended June 15, 1764 by a nervous disorder and an abscess in his side. Long Island by the reports of the Society's missionaries in 1759, was "the seat of infidelity" * and "the acts of the Quaker enthusiasts had weakened the religious principles of the other inhabitants and made them look upon religion with indifference;" † yet in the twenty-one years of his rectorship at Hempstead, he baptized 1,071 persons, some of them by immersion. He was thus eminently successful in bringing persons to the confession of Christ. He was self-forgetful in his labors, and traveling from place to

* T. Colgan.

† Rev. Samuel Seabury.

place to win souls, he thus disarmed much opposition. He died at the age of fifty-eight. A newspaper of that day said: "He was a gentleman of amiable, exemplary character, greatly and generally beloved and lamented;" and it is engraved upon his tombstone, that he "with the greatest diligence and most indefatigable labor performed every duty."

He left four sons and three daughters. One of his sons was a noted physician at Hempstead, L. I., and another became the first Bishop in America, the Right Reverend Samuel Seabury D. D. of Connecticut.

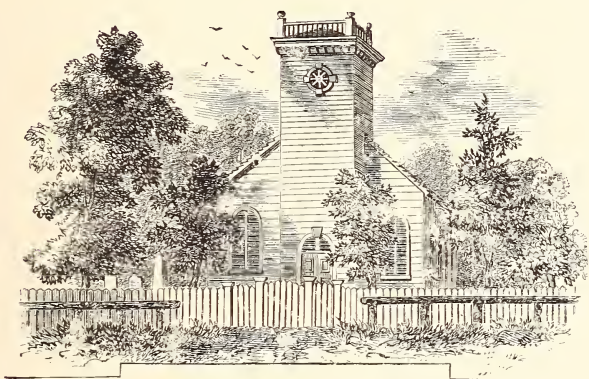
THE BUILDING OF TRINITY CHURCH.

This ancient edifice stands to-day substantially as it originally was built, with only its towering four-decked spire and weather cock removed from its exterior.

It is regarded as the oldest Episcopal Church building in the County, and as an original structure, one of the oldest in the State. *

With the subscription for its erection, which was started as early as 1756, we date the organization of the Church as a spiritual body; for the experimental visit of Mr. Seabury had developed the purpose to build a church and establish worship, which was recognized by the Missionary Society the same year, and certain persons were presumably appointed by some authority,

* There were said to be in 1755 22 meeting houses, mostly of Quakers or Separatists in the County and 11 ministers for them. "The Dutch Church at Poughkeepsie was not enclosed or underpinned, but standing on blocks, nor floored or preached in though raised for several years."—Rev. Samuel Seabury.



TRINITY CHURCH BEFORE 1860.



like the Church Wardens already mentioned, to obtain subscriptions for the church and glebe required. There were then no canonical laws of a diocese or General Convention to make any other organization possible. This subscription was reported to Mr. Seabury with the following interesting facts:

"Not less than 103 persons, ten of whom are single, have already subscribed for the building of a Church for the worship of God according to the Liturgy of the Church of England." This was exclusive of Poughkeepsie and Crum Elbow, where the subscription had not been offered. The subscribers were residents on the borders of Beekman and Phillips Precincts. Fifty more persons in those places to whom a church might be convenient would contribute, the writer said, and from the encouragement given by persons of the best credit and influence, he believed one hundred more would subscribe. This was the condition of the enterprise before Mr. Seabury's visit at Fishkill in 1759. He also says of these persons: "They are not all professors of the Church of England, yet it is certain that many of them are so and sundrys of them are removed from Hempstead, and all of them are friends of the Church and see the necessity of encouraging it.

Judge Terbus says of them further, as quoted by Mr. Seabury, "Sundry of the Germans (Lutherans) are subscribers to the building of the church, and subscribe handsomely. None of them have refused and that he expects many of

them will yet subscribe: and that some of them, of the leading men, have told him they can go to the Table i. e. the Holy Communion, with the Church of England."

It appears from several expressions of Mr. Seabury, that the German Lutherans of that day were often associated with the Church of England congregations, were often communicants with them and had their children baptized by their ministers. In his visit in 1759 Mr. Seabury says he found here that "the conditions of the Government" then engaged in the war with France, which ended with the capture of Quebec and the British subjugation of Canada, "had prevented them from fulfilling their pledges to build a Church," but they said "they were laboring to qualify themselves for a missionary with all convenient speed, which nothing but the war prevented them from having done already."

In 1762 Mr. Seabury mentions other details of his visit, but nowhere writes of any church building as yet erected. A subscription paper for the purchase of a glebe in some convenient place, in Poughkeepsie, Rombout, the Great Nine Partners, or Beekman bears date April 2, 1766. This distinctly says: "there is not any settled Church of England in said County, by which means public worship according to the liturgie of the said Church is altogether neglected."

A copy of the deed given by Matthew Brett to James Duncan and Richard Southard trustees, for the lot on which Trinity church stands

containing one-half acre and thirty-one perches of land, is dated September 30, 1767. The consideration named is "two pounds in the current money of New York, to hold the said land to and for the use of the inhabitants of Rombout Precinct in said Dutchess County who are members in communion of the Church of England, as by law established, for a cemetery and church-yard and for building a Church of England thereon and for no other use or purpose whatever."

This deed was not recorded until Aug. 10th, 1775. It brings, however, the last probable clue known as to the approximate time when this building was erected. Without doubt some time elapsed after the securing of the land for settling the competition of the Poughkeepsie churchmen as to the right of collecting the subscriptions made and locating the first church building. It was therefore probably not built before 1769, nine years after the date 1760, hitherto claimed for it, against which there is strong presumptive evidence for six or seven years. Only some concurrent papers or letters yet to be discovered can establish the exact date.

But this church was already in 1776, in a dilapidated and neglected condition, unfit for use. It was barely habitable when first occupied for the Provincial Convention in September 1776, without seats or benches or other conveniences and so fouled by doves that it could not be comfortably used at that time for an assembly on account of its neglected and exposed condition. The considerable sum of money, £349, 4s, 11d,

allowed in 1788 by the government appraisers, James Weeks, Isaac Van Wyck, Esqs., and Captain Cornelius Adriance, for its use as a hospital for seven years during the war, was voted by the Vestry to be when received, all expended on its repairs and completion, and in May 17, 1797 £200 were thus appropriated and Abram Wetmore was voted "£10 to recompense for losses in pewing the church."

The events most affecting the condition of the building were the lively disputes which evidently occurred over the repair or the removal of the tall steeple, during the rectorship of the Rev. Philander Chase. This steeple ran up in four sections and was only three feet lower than the steeple on the Dutch church. Abram Wetmore was paid £51, 10s, 3d, for taking it down in 1803.

The tower remained in part, but was reshaped in 1860. The removal of the old fashioned, high-backed, square built pews which, with the rest of the interior were painted white, and also the hour-glass pulpit and sounding board, of which the crowning piece is before you, the cutting down of the bases of the pillars, the reseating of the church in its present form out of the material of the original pews, the rebuilding of the chancel and vestry room, the replacing of this, the second altar, by the present one, were done between 1860 and 1870, within your memory who accomplished these great changes,* to which should be added the erection of the me-

* Under the direction of Isaac E. Cotheal, Oliver W. Barnes and J. D. Fouquet, Esquires.



RELICS OF TRINITY CHURCH, 1769—1825.



morial window in the chancel by many subscribers,* and the memorial gifts in the chancel and upon the altar which are before you from a number of individuals.

The last material improvement has been the building of the rectory. The building committee who superintended its erection in 1892 consisted of Samuel Verplanck, Sylvanus M. Davidson and John D. Fouquet. Subscriptions for it were largely obtained by the women of Trinity parish, aided by the special efforts of S. M. Davidson, who has been the efficient treasurer and clerk of the Vestry for thirteen years, and John D. Fouquet, who made and donated the plans and specifications of the house. This undertaking was made possible by the use of an invested church fund of \$1,500, the gift of the rectory lot by Miss Catharine E. Cotheal, and the larger contributions of Mr. Samuel Verplanck and his late lamented wife Anna S. Rodgers Verplanck, to which others within and beyond the parish added liberal gifts.

HISTORY OF TRINITY CHURCH DURING THE AMERICAN REVOLUTION.

From 1764 until 1777 was an eventful period in the development of the Episcopal Church in this region through the efficient labors of the second missionary, the Rev. John Beardsley A. M., who became the first rector of Trinity Church, Fishkill, and of Christ Church, Poughkeepsie. It is singular that so little has been known hitherto of his rectorship. The reports of the Venerable

* Through the efforts of Miss Glorvina Bartow.

Society, and the accounts in the family records kindly sent to me* only imperfectly present the character and work of this remarkable man. He probably carried away with him to New York and Nova Scotia, when a persecuted political prisoner and refugee, the papers which would reveal him to us and also a deeply interesting portion of the history of this church. Mr. Beardsley's ancestor on his father's side, William and his wife Mary Beardsley, came from London in 1635. Mr. Beardsley was a prominent deputy during many sessions of the General Court of Connecticut from 1645 and subsequently became a large land holder and a freeman of Massachusetts. He died in 1661. Since he was thus connected with the colony of Massachusetts he must have been a very moderate Churchman, but his descendants at Stratford in Connecticut, were earnest supporters of the Church of England.

The Rev. John Beardsley was born April 23, 1732, in the fourth generation from the founder of the Beardsley family in America. He was connected with Yale College in 1758 and enrolled as graduated in 1762, though he had the degrees of A. B. and A. M. from King's College New York in 1761 and 1768. He went to England for Holy Orders in 1761 at a period when one third of those who sought this ordination perished by the perils of the voyage or by smallpox contracted in England. He returned with an appointment from the Venerable Society to Norwich, Connect-

* By the Rev. W. A. Beardsley, of New Haven, Conn.



TRINITY RECTORY, ERECTED 1892.



icut, where he remained for five years until he came to Poughkeepsie and Fishkill, having accepted the charge here Oct, 26th, 1766. Probably while at Norwich he married Sylvia, daughter of the Rev. Ebenezer Punderson, who was the first missionary of the Society at New Haven. She was the mother of his five children. Mr. Beardsley's position here from the very first was extremely trying and difficult, and yet under his ministry Trinity church was built at Fishkill and Christ church at Poughkeepsie, a proof of efficiency, of strong character, and of wise and faithful administration which was hardly surpassed by any rector of those times. His salary from the Society in 1769 was only £35 when there was given the same year in salaries to eighty-three missionaries of the Venerable Society in North America the sum of £4680, 13s 8d. The act of Parliament passed in the year 1764, imposing taxation on the colonies had been repealed March 18, 1766, shortly before he took this charge.

We well know that the effect of that taxation had been violent discussion, protest, and disloyal evasion. Patriotic associations had been formed all over the country especially in the New England colonies and in New York. The advocacy in Parliament by Camden and Pitt of the rights of the colonists had aided in making sentiment intense on this side of the Atlantic. Violence was threatened. Some feared Great Britain. Many still loved the mother country and their consciences were with "the powers that be." These combined with the colonial and custom house

authorities to sustain the King.

But the repeal of the stamp act at the petition of the colonists only more securely fastened by its language the absolute authority of Great Britain over them. Sentiment was divided in the churches of the land. There were many to counsel obedience. The dissenting clergy generally exerted a powerful influence against Parliament. But most of those who were in the Church of England felt they were bound by their oaths of office to allegiance to the King. It was harder for them than for others to turn their sympathies against England and they naturally exerted their personal influence for her.

The reports of the Venerable Society say that the clergy amid this scene of tumult and disorder went on steadily with their duty, in their sermons conforming to the doctrine of the gospel without touching on politics, and using their influence to allay heats and cherish a spirit of loyalty among the people. This conduct gave great offense to the flaming patriots who laid it down as a maxim that those who were not for them were against them. The clergy were "everywhere threatened, often reviled, some times treated with brutal violence." "Some were carried prisoners by armed mobs into distant provinces and much insulted without any crime being alleged against them, some flung into jail for frivolous suspicions of plots of which even their accusers afterward acquitted them." These clergymen were persons who had made great sacrifices for conforming to the Church, and being

actuated by the highest motives were such as exerted a much larger influence than their numbers would indicate. They checked for a long time the spread of disloyalty. It is distinctly stated that the dissenting clergy made the abolition of the Church of England one of their principal objects, but all the Society's missionaries up to Oct. 31, 1776 in New York, New England and New Jersey remained faithful, loyal subjects, so far as could be learned by Rev. C. Inglis, the last who remained in New York City. Yet one fourth of the eighty-three missionaries of the Society were brought up dissenters.

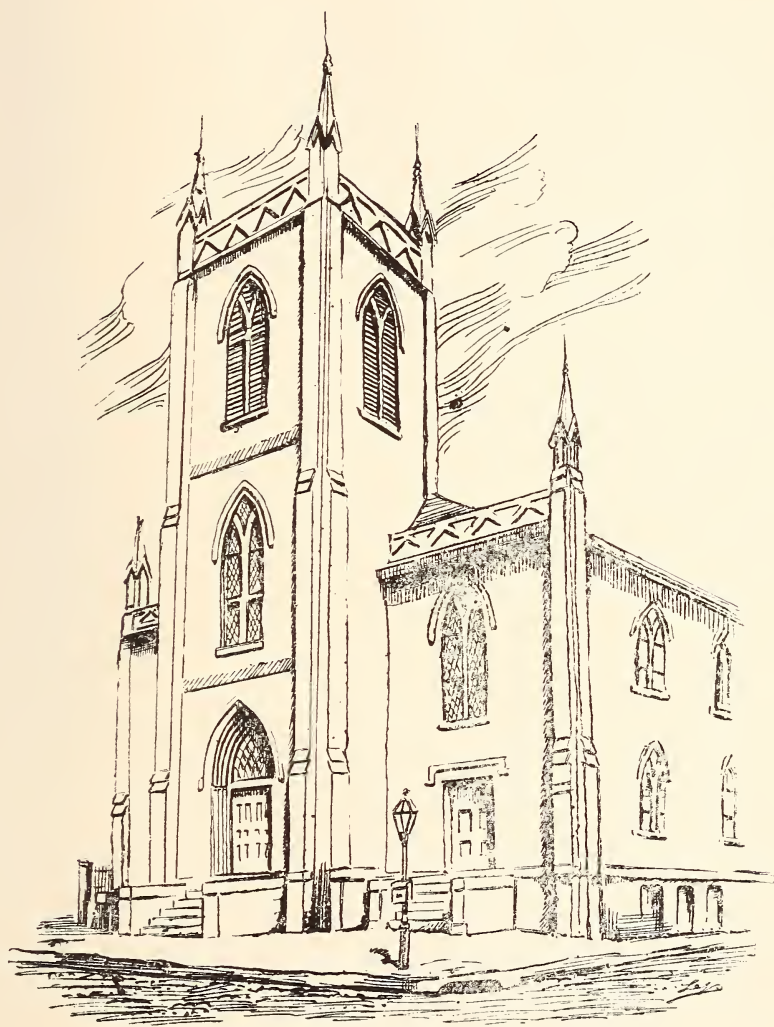
The abandonment of New York Province by the King's troops made the situation of the clergy particularly dangerous, for they were peculiarly the objects of dissenters' envy and hatred. Some were pulled out of the reading desk because they prayed for the king, and that before independence was declared. Others were fined for not appearing at militia musters with their arms. Some had their houses plundered, others were shot at on their rides to make visitations and officiate at services. "Were every instance of the kind collected, the sufferings of the American clergy would not appear inferior in many respects to the sufferings of the English clergy in the great rebellion of the seventeenth century."

The declaration of independence by Congress in 1776 increased the embarrassment of the clergy. To officiate publicly and not pray for the King and royal family, according to the liturgy, was

against their duty and their oath as well as their consciences. Yet to use the prayers would have drawn inevitable destruction upon them. The only course to avoid both evils was to shut up their churches. This was done in most instances in the provinces already mentioned. New York was the most loyal and peaceable of them and yet the scene of the war and suffered the most. But it is to be remembered that the most patriotic upholders of the American revolution and the most eminent of the signers of the Declaration of Independence and the most illustrious of the officers of the American army of the Revolution, were communicants or supporters of the Church of England in this country. Virginia gave to the cause of the Revolution Patrick Henry, Washington and Jefferson, who were churchmen as well as patriots. So were Richard Henry Lee, and fifty-five of the signers of the declaration of independence, and two-thirds of the framers of the constitution of the United States. It was the clergy of this Church who were most affected by their peculiar obligations and duties and placed in the most painful situations.

What a period were therefore the ten years from 1766 to 1776 to such ministers as John Beardsley, rejoicing as he did at the repeal of the stamp act at the beginning of his solitary rectorship in Dutchess County! He felt deeply that the reaction against the reassertion of unlimited authority was ungrateful.

Public events during this ministry made the position of rector still more difficult for a man



CHRIST CHURCH, POUGHKEEPSIE, 1833.



like Mr. Beardsley, a loyalist, or "tory" as he was probably now called. Such events were the massacre in King Street, Boston, on the fifth of March 1770, and the acquittal of the British soldiers who perpetrated it; while the speeches of Hancock, Warren and others at succeeding anniversaries of this cruel act continued the agitation; the Boston harbor "tea fight" Dec. 16, 1773, the enactment of the Boston Port Bill, the arrival of General Gates, the battles of Lexington and of Bunker Hill in 1775. These flagrant acts and stirring events set men into deeper hatred especially against those who taught by their worship, obedience and loyalty. They were indeed thorns in the hands of patriots with which to pierce the ministers and adherents to Great Britain's authority who, before independence was declared, had remained faithful in their churches, to their vows and prayers. How could there be progress in the affairs of Trinity Church and Christ Church during these unhappy times! And yet in 1769 this church building, large and stately for that period was erected, and Christ Church, a spacious stone building at Poughkeepsie, was built in 1774, under Mr. Beardsley's ministry, in a time when it was accounted highly criminal to prevent a friend to Great Britain from starving. Mr. Beardsley remained loyal to the King and refused to take the oath of allegiance to the Colonies when the war of the Revolution at last began. Certainly he had the courage of his convictions so much praised when we sympathize with the convictions.

Fishkill was then a more important place than Poughkeepsie. There were 502 out of 762 freeholders in Rombout Precinct who signed the patriotic association papers of "the Sons of Liberty," Poughkeepsie had 213 out of 295, who professed thus to be patriots. The Fishkill women were not less patriotic, for they sold the confiscated tea of a New York alderman, stored here, for six shillings a pound for the benefit of the suffering soldiers in the barracks. The importance of Fishkill and vicinity increased during the war. So did the number of its patriots. There were fifty houses here in the space of two miles. The Committee of Safety had its meetings here. Here was the principal depot of the American army. Here were magazines and hospitals, workshops, the public depots of treasure and state papers and handsome large barracks yonder under the mountain and on the plain. Here the troops were gathered, sick and well and many destitute of clothing. The hospitals overflowed. There were 1768 sick men in them at one time. Trinity church was filled and crowded with the suffering. The Presbyterian church, since destroyed by fire, was also temporarily used for them. The wounded from the battle of White Plains were laid along these streets: even the dead were piled here between Trinity and the Dutch church building, and some were buried in the church-yard. The Van Wyck, now the "Wharton" house, was the headquarters of General Putnam, while Washington's headquarters was five miles above at

Col. John Brinckerhoff's mansion. But such illustrious Generals as Washington, Putnam, Steuben, Anthony Wayne, and La Fayette, who was long sick at Abram Brinckerhoff's house, were often sojourners with Putnam in this cottage still commanding an uninterrupted view of this lovely Cold Spring Gap and the Fishkill Valley. Here also John Bailey, in his cutler's shop, forged swords for some of these officers and even one for General Washington. Three earth-work forts in yonder gap protected the army and the sick, the Hudson was closed below the Highlands, the Fishkill Mountains were a solid rampart to make this village a place of safety. Within a stone's throw of Trinity church, at the house of Isaac Van Wyck; Samuel Loudon, driven from New York, printed "The Fishkill Packet," the official army orders, and the first State Constitution of New York, adopted in 1777, and there he also kept the post office for the State of New York, with a mail by post riders from Boston on Wednesday evening, and from New London on Saturday evening.

The Provincial Convention met under this roof, and enrolled names to become famous in American history, Philip Livingston, Lewis Morris, Pierre Van Cortlandt, Leonard Gansevoort, General John Morris Scott, Robert Van Rensselaer, James Duncan, Robert R. Livingston, and John Jay, the first Chief Justice of the United States.

The Committee of Safety held their meetings here, watched and worked for the desperate cause of the Revolution. These arrested at last

John Beardsley because he was a loyalist and a clergyman of that stripe was dangerous to them; they sent him therefore to New York. He had imperilled the support of his family, for he did not conceal his sentiments. His property was confiscated. His family, destitute as himself, took refuge in New York City, Dec. 16, 1777, when it was in the possession of the British army. Some others who had been associated with him in Trinity Church must have gone with him. Among them a prominent communicant Beverly Robinson, who afterward commanded the loyal regiment of which Rev. Mr. Beardsley, was appointed Chaplain in 1778. After the war was ended he went with this regiment to the Province of New Brunswick, and with his family suffered many deprivations there. He erected a shelter at Parr in St. John's harbor where were five hundred refugees, and where he was the first minister. From there he made excursions up the river and became rector of an Episcopal Church in Maugerville in 1784-5, one of the four missions partly supported by the Government of the Province. His congregation was respectable and orderly and composed of people of different denominations who had been stripped of their all by the rebellion. He was much esteemed by this people, as a man of merit such as the missions needed. They made his situation comfortable. The Governor from a government grant of £2,000, gave £500 to aid in building a new church for his congregation at Maugerville, and another church at Burton, N.

B., one of his out stations. He retained his connection with the regiment as chaplain, and extended his ministrations to other settlements. In 1787 he baptized 79 persons, and in one-half year of 1789 he baptized 144 persons, through his fidelity in visiting outlying posts and extreme points of his parish. He had 63 communicants in his church in 1802, and the Governor and his successors had a canopied pew constructed for them in the Maugerville church, the main building of which was originally built 56 x 32 feet in size.

Here he remained more than 17 years, till incapacitated by age, he retired on half pay as chaplain in 1802, to Kingston, in that Province, and died there on his birth-day in 1810,* at the age of 78 years.

Of Mr. Beardsley's sons there were many descendants living on the St. John's River. One of them, Bartholomew Crannel, became a distinguished lawyer and Chief Judge of the Court of Common Pleas, and a member of several Provincial Assemblies. He died in 1855. Another graduating from Union College New York, was a Judge in Michigan, and afterward an ordained clergyman of the Episcopal Church, and died at Waverly, N. Y., in January, 1863. Another son died while a member of the Provincial Assembly of New Brunswick. Thus God showed covenant mercies unto the third generation to this missionary rector of Trinity and Christ Churches, who was faithful to his trusts.

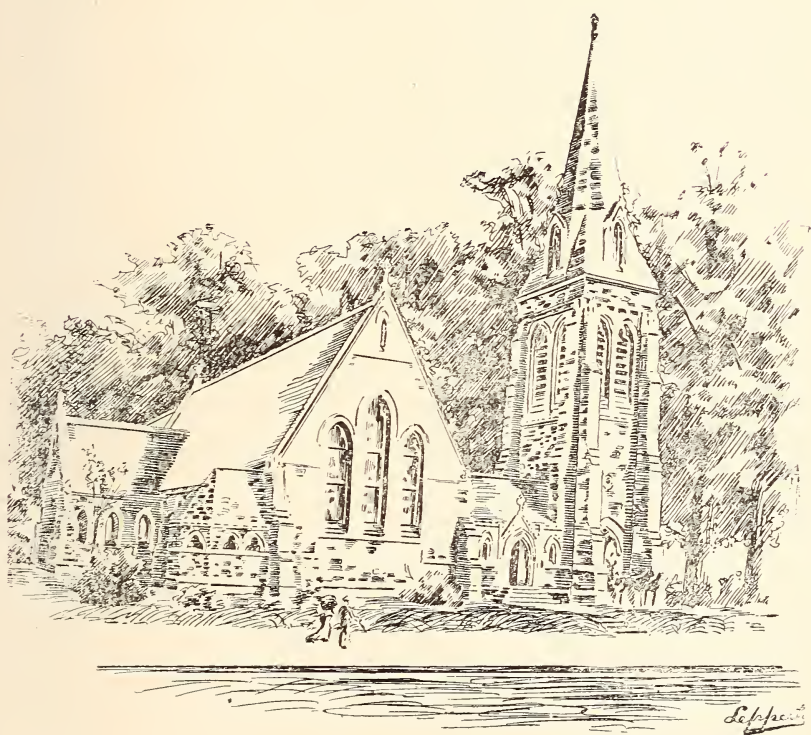
*The Church of England in New Brunswick, page 79.

In the first General Convention of 1785 there was present from Dutchess County, Mr. John Davis. In the convention of 1787, Elbert Willet, Jr., sat as a representative of Trinity Church, Fishkills. In the convention of 1779 were the Rev. Mr. Van Dyck of Poughkeepsie, rector of Christ Church and Trinity Church Fishkills, and Mr. Peter Mesier as delegate.

A strange link unites the history of Trinity Church with a tragic event of two hundred and fifty years ago, in the life of one who may have been a worshiper in the first services of Trinity Church, conducted by the Rev. Samuel Seabury. A silver flagon stands on our altar, given by an eminent Warden of Trinity church in 1820, Gulian C. Ver Planck, Esq., in memorial of one of the life guards of the Prince of Orange, afterwards King William III of England, who died with an unblemished reputation in Fishkill at the very advanced age of one hundred and twenty-eight years. A current notice of his death in the Gentleman's Magazine, published in London, in the issue of March, 1765, reads thus, in the volume I hold in my hand.

"Mr. Edgelbert Hoff died at Fishkill near New York aged 128. He was born in Norway, and could remember that he was a lad driving a team when the news was brought to his country that King Charles the first had been beheaded. He served as a soldier under the Prince of Orange in the time of James the second."

So the fellowship of Trinity Church runs back not only to the Church of England under the



CHRIST CHURCH, POUGHKEEPSIE, 1893.



House of Stuarts, but by other successive links to the chain through France and Ephesus, that binds us to the Apostles and brings us to the touch of our Lord Himself, when he said "Receive ye the Holy Ghost."

We have at considerable length and detail on this occasion regarded the planting and early training of this now wide-spreading vine of the Episcopal Church in Dutchess County. It would take much longer time to narrate what came of this planting, in the ministry of nineteen rectors in Trinity Church in 140 years, with a record of frequent changes and vacancies in the rectorship, unfavorable to its best growth and faithfulness.

But some names among these have been honorably known in education, in the Church and in literature, like the Right Reverend Philander Chase, S. T. D., LL. D., Bishop of Ohio, from 1819 to 1831, the presiding Bishop of the American Church from 1843 to 1852. He founded and was President of the Theological Seminary and Kenyon College Gambier, Ohio, and also Jubilee college in Illinois. He was elected Bishop of Illinois in 1835, and organized the work of that diocese which was under him admitted to union with the General Convention.

There were also noted classical scholars and authors, the Rev. Christian F. Cruse, D. D., of whom Dr. Muhlenberg said in a sense of his own bereavement of such companionship, "A philosopher, a saint and a sage has passed away;" Gulian C. Ver Planck, Esq., a Warden at the

same time of Trinity Church in New York, while holding that office here, best known in his literary association with Washington Irving, and as one of the foremost American Shakespearian scholars and critics of his time; the Rev. F. W. Shelton, an author of fine literary taste and imagination; the lamented J. H. Hobart, D. D., a former minister of Trinity Church, New York. To these could be added the names of other devout ministers like the Rev. William B. Thomas who was rector in the first quarter of the present century, and the Rev. John Brown who made your centennial address; and those whom you remember to have heard of or known and loved for their fidelity and churchmanship in later years. Rev. R. B. Van Kleeck, D. D., and the Rev. John R. Livingston.

But the branches of this vine have multiplied beyond the original stock to twenty-nine churches in Dutchess County,—so many that they cannot be here named. Christ Church of Poughkeepsie, one of the most important in the great diocese of New York, was nearly a twin planting, and nurtured by the same ministry as Trinity for nearly fifty years; Zion Church of Wappingers Falls, of which Peter Mesier long a Warden of Trinity, was one of the founders; St. Stephen's College and other Institutions are indeed its fruitful shoots. Eminent lawyers, doctors, teachers and ministers, and goodly men and women in every station have been the rich clusters of this vine in Dutchess County. But with all these, it is with most becoming congratulations we can

name two of the most distinguished Bishops of the Church, the Rt. Rev. Horatio Potter, D. D., LL. D., Bishop of New York from 1854 to 1887, and the Rt. Rev. Alonzo Potter, D. D., LL. D., Bishop of Pennsylvania from 1845 to 1865, both brothers born in Beekman, now La Grange, Dutchess County, and the son of the latter our own beloved and venerated Bishop Henry Codman Potter, D. D., LL. D., who also originated in the precinct included within the first missionary limits of Trinity Church, Fishkill.

Some of the names above mentioned are engraven in our church-yard; some in the military or civic records of our country. Others are forgotten who were equally God-fearing and have passed to their reward. Some are still bearing life's burdens and toiling in the heat of the day. But in all its history past and present, the purpose and prayer of Trinity Church finds expression in the words now to stand henceforth over this vestibule, where we enter for worship:

PRO DEO ET PATRIA.

RECTORS OF TRINITY CHURCH,

Rev. Samuel Seabury, M. A., Missionary,
1855 to 1761.

Rev. John Beardsley, 1766 to 1778.

Rev. Henry Van Dyck, Nov. 10, 1790.

Rev. Philander Chase, Dec. 7, 1799 to Nov.

1805.

Rev. Barzillai Buckley, 1807 to 1809.

Rev. John Brown, Sept. 28, 1812 to Dec. 6,

1815.

Rev. P. S. Ten Broeck, Dec. 15, 1816 to 1818.

Rev. William B. Thomas, Dec. 25, 1821 to

1827.

Rev. R. B. Van Kleeck, Aug. 1, 1833 to 1835.

Rev. J. L. Watson, Nov. 9, 1835 to 1836.

Rev. C. A. Foster, Sept. 1, 1837 to 1838.

Rev. R. L. Burnham, Feb. 1, 1838 to 1841.

Rev. R. Shaw, April 2, 1841 to 1842.

Rev. W. H. Hart, June 11, 1843 to 1845.

Rev. C. F. Cruse, April 1, 1846 to 1851.

Rev. F. W. Shelton, Nov. 2, 1852 to 1854.

Rev. J. R. Livingston, Aug. 9, 1855 to 1878.

Rev. J. H. Hobart, May 29, 1879 to 1889.

Rev. J. M. Chew, 1889 to 1891.

Rev. H. O. Ladd, 1891.

OFFICERS OF TRINITY CHURCH, 1894-5.

Rector, Rev. Horatio Oliver Ladd, M. A.

Wardens, Adriance Bartow,

Samuel Verplanck.

Vestrymen, Oliver W. Barnes,

Sylvanus M. Davidson, Clerk and Treasurer,

John D. Fouquet,

William T. Blodgett.



TRINITY CHURCH, FISHKILL, N. Y., 1894.



TRUSTEES.

WHEN FIRST ELECTED.

Duncan, James	} Original,	1767.
Southard, Richard		
Cooke, John		1785.
Halstead, John		"
Terboss, Daniel		"
Cooper, Jeremiah		"
Snyder, Benjamin		"
Green, Jeremiah		"
Pine, Philip		"
Cooper, James		"
Halstead, Jonas		"
Davis, Richard		"
Emott, William		"
Noxon, Robert		"
Prechard, James		"
Balding, Isaac Jr.		"
Badger, Ebenezer		"
Mesier, Peter		1786.
Willett, Elbert Jr.		"
Alger, William B.		"
Van Voorhis, Jacob		1789.
Mills, Robert		"
Vail, Isaac		"
Pine, Sylvanus		1793.
Southard, John R.		1794.

WARDENS.

WHEN FIRST ELECTED.

Terbos, Jacobus	1771.
Green, Joseph	"
Halstead, John	1785.
Terbos, Daniel	"
Mesier, Peter	1796.
Cooper, James	"
Ver Planck, Daniel C.	1802.

Mesier, Matthew	1804.
Street, Greenleaf	1834.
Bartow, William A.	1839.
Ver Planck, Gulian C.	1846.
Cotheal, Isaac E.	1870.
Bartow, Alexander	1871.
Bartow, Adriance	1877.
Ver Planck, Samuel	1885.

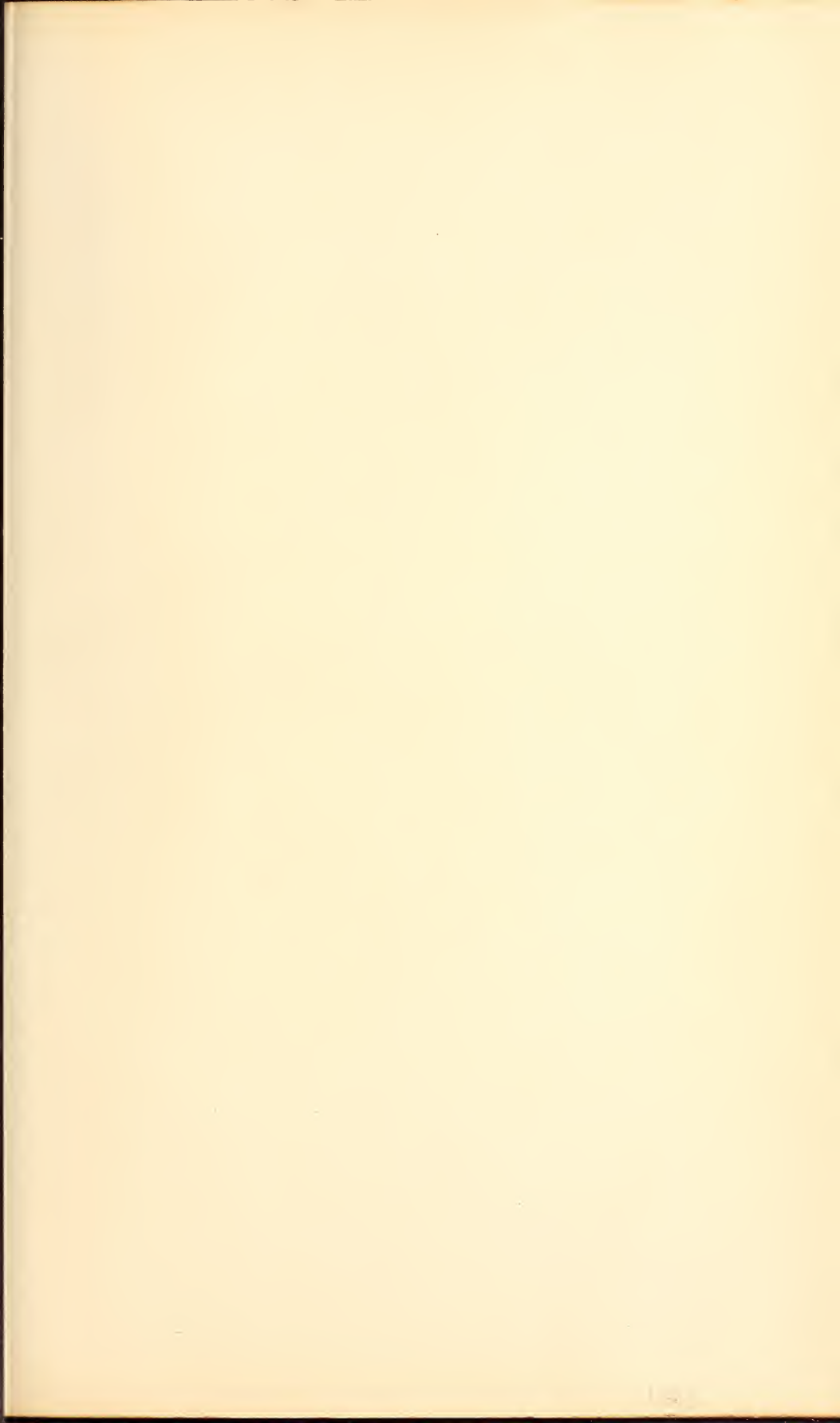
VESTRYMEN.

WHEN FIRST ELECTED.

Southard, Zebulon	1771.
Cary, Joseph	"
Halstead, John	"
Pyre, Thomas	"
Carmin, John T.	1796.
Green, Jeremiah	"
Snider, Benjamin	"
Southard, John R.	"
Mills, Robert	"
Street, Greenleaf	"
Poyar, Thomas	"
Ver Planck, Daniel C.	"
Cooper, Joseph	1797
Thorn, Obadiah	"
Gorwis, John F.	"
Poyar, Thomas	1798.
Wood, James	"
Rogers, Benjamin	1800.
Budd, Gilbert	1801.
Mesier, Matthew	"
Budd, Underhill	"
Wetmore, Abraham	1802.
White, John	"
Long, Thomas C.	1804.
Pine, Sylvanus	1808.
Thorne, Benjamin	1811.

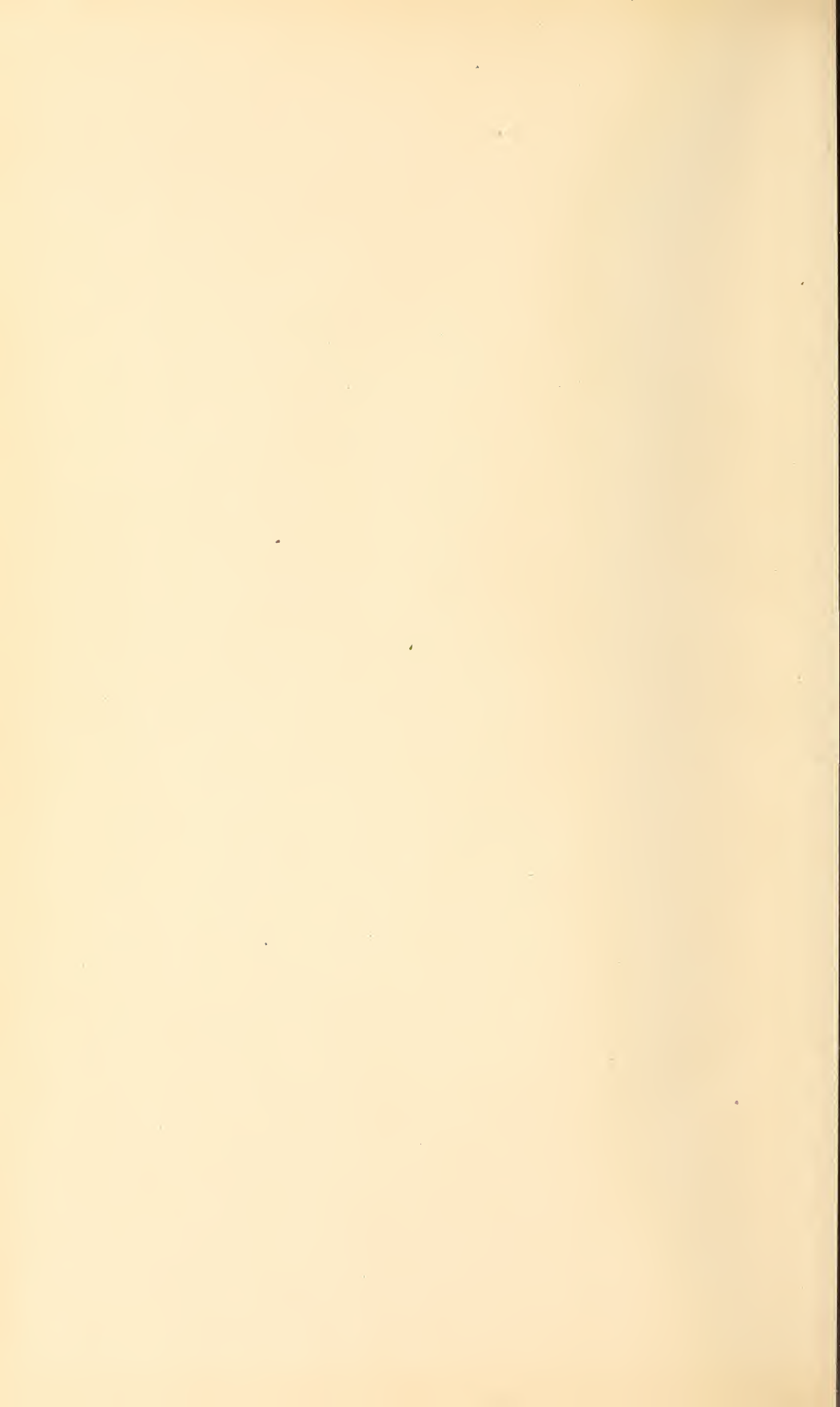
Southard, Richard D.	1813.
Allen, William	"
Weeks, Abraham	"
Mesier, Abraham	1817.
Hatch, Abijah S.	1819.
Lampson, Nathaniel	1820.
Oppie, James W.	1823.
Golet, Thomas B.	1824.
Uhl, John	1825.
Shurman W.	1828.
Ver Planck, James Delancey	1831.
Weeks, Samuel	"
Mesier, Henry	1832.
Rogers, Elijah	1833.
Monfort, James P.	1834.
Rogers, Absalom	"
Carman, Joshua	"
Fenn, James M.	1835.
Burroughs. Robert	"
Ladue, Thomas	"
Ver Planck, Gulian C.	1836.
Street, George S.	"
Ver Planck, William	1838.
Addington W.	"
Styles, Curtis	1839.
Fowler, Charles	1840.
Mum, Henry	1845.
Ver Planck, Samuel	"
Bartow, William	1846.
Jackson, Charles A.	"
Plum, Charles	1851.
Bartow, George A.	1855.
Bartow, Charles E.	"
Boyce, Dewitt	"
Bartow, Alexander	1857.

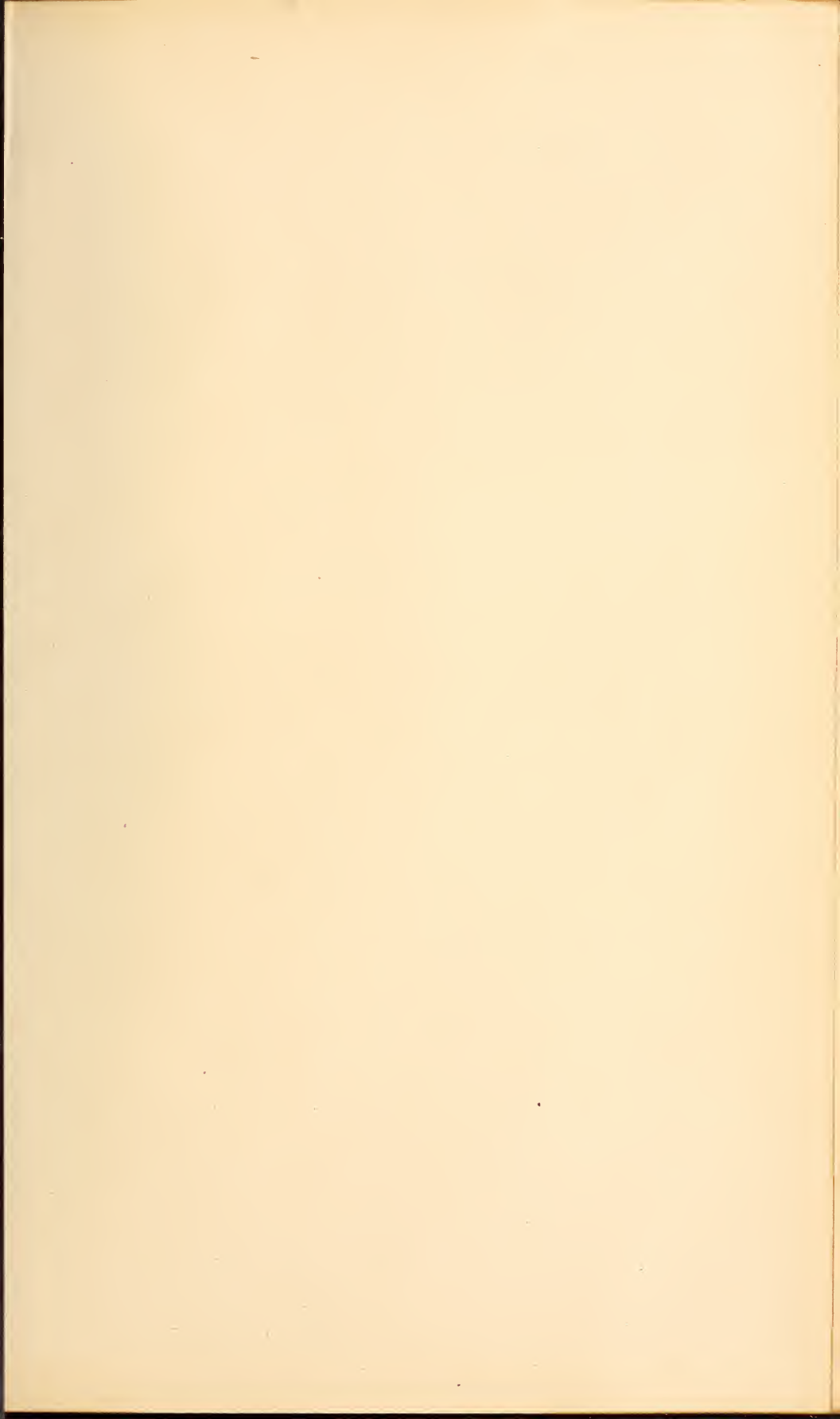
Cotheal, Isaac E.	1858.
Seaman, William	"
Aymar, Benjamin	1860.
Aymar, Edmund B.	1861.
Verplanck, W. S.	1865.
Bartow, Charles A.	"
Varick, C.	"
Bartow, Adriance	1866.
Bartow, C., E.	1869.
Fouquet, J. D.	"
Barnes, Oliver W.	1870.
Cotheal, Henry L.	"
Conklin, W. J.	1872.
Sleight, Frank	"
Johnston, Robert	1874.
Andrews, James Watson	1876.
Wood, Isaac	1877.
Bartow, Du Bois	1878.
Gildersleeve, Isaac B.	"
Bartow, Moncure	1879.
Verplanck, Samuel	1881.
Davidson, S. M.	1884.
Marsh, R. H.	1885.
Blodgett, William T.	1894.



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